

Integral Yoga

JUL 5 1984



THE TEACHINGS OF
SRI SATCHIDANANDA
JUNE/JULY 1984 \$2

UPCOMING EVENTS WITH SRI GURUDEV

JUNE

2	New York City	Ravi Shankar Benefit Concert for Bharatiya Vidya Bhavan	9-10	Pomfret Center CONNECTICUT	Advanced Teacher Training and Teachers' Retreat
10	New York City	Morning Pentecost Ecumenical Service Cathedral St. John the Divine	4	Catonville MARYLAND	World Vegetarian Congress UNIVERSITY OF MARYLAND
11	New York City	Public Lecture	26-31	Zinal SWITZERLAND	Annual European Union of National Yoga Federations Conference
14-15	Honesdale PENNSYLVANIA	9th International Congress: sponsored by the Himalayan Institute			
16-18	Pomfret Center CONNECTICUT	Speaking at Annual 10-day Retreat			
24	Buckingham VIRGINIA	Annual Open House	1-8	Zinal SWITZERLAND	Annual European Union of National Yoga Federations Conference

JULY

7-8	New York City	Vishwa Hindu Parishad Conference	India Tour	30 October - 29 November
-----	---------------	----------------------------------	------------	--------------------------

HOLY DAYS & OTHER SPECIAL DATES

JULY

- 4 U.S Independence Day
- 12 Full Moon
- Guru Poornima
- Dhammadasetkyia (Buddhist)
- 25 Aspandad Jashan (Parsi)
- 27 Hill Cumorah Pageant (Mormon)
- 28 Sri Sundaramoorthi (Birthdate)

AUGUST

- 7 Tisha B'Av (Jewish)
- 11 Full Moon
- 15 Sri Aurobindo (Birthdate)
- 19 Sri Krishna Janmashtami (Hindu)
- 30 Ganesh Chaturthi (Hindu)

INTEGRAL YOGA® : Vol. 15, No. 3, June/July 1984. Copyright — 1984 Satchidananda Ashram - Yogaville. ISSN 0161-1380. All rights reserved. No part of this publication may be reproduced without written permission from the publisher. Published by Integral Yoga Publications at Satchidananda Ashram, Route 1, Box 172, Buckingham, VA 23921 USA. INTEGRAL YOGA® is published bimonthly. Subscriptions are \$12 per year (\$15.50 foreign), sent to above address.

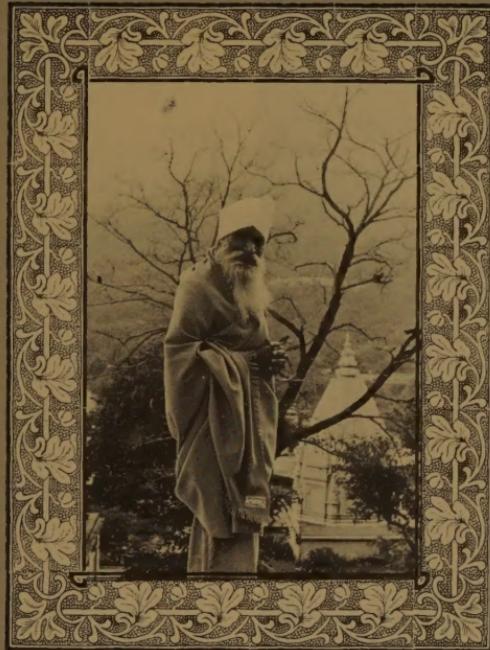


TABLE OF CONTENTS

SPECIAL FEATURES

KNOW YOUR ROOTS by Sri Swami Satchidananda	4
THE POWER OF PRANA by Sri Swami Sivananda	7
DEFENSES OF PEACE by Master Kirpal Singh	10
LIFE'S LESSON by Gita Wenzel	12
THE SCHOOL FOR THE FUTURE MAN AND WOMAN by Sri Swami Venkatesananda	13
GOD PROVIDES by Swami Sarvananda Ma	14
REFLECTIONS ON THE EXISTENCE OF FREE WILL by Atma Hansen	16
WHAT EVERYONE WANTS by Jai Hayes	19
PLEASE TELL ME WHO I AM: A story by Vijay Jerry Elarth	21

DEPARTMENTS

LETTERS	2
POETRY: Divine Mother by Joan Metzner, MM	6
Secrets by Joan Metzner, MM	20
YI and ASHRAM NEWS:	
Yoga and Family Life by Karuna and Mitra Smithson	23
Yogaville Credit Union by Rev. Lakshmi Levy	24
DAY BY DAY WITH SRI GURUDEV	25

Letters



INTEGRAL YOGA AND YOU

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga — including Hatha, Raja, Karma, Bhakti, and Jnana Yogas — as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services, and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to telephone or to visit the centers.

A wide range of guest programs are offered at the Ashrams in Buckingham, Virginia and Pomfret Center, Connecticut. Located at the Virginia Ashram are: The audio-video department, book publishing and distribution services; a school for children (Yogaville Vidyalayam), and the international coordination offices for all Integral Yoga Centers. The LOTUS (Light Of Truth Universal Shrine) is under construction, and an Integral Yoga Health Services Clinic is now in the early planning stages.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

Dear Ashram Members,

Wynn and I want to express our thanks for the wonderful day at your place — yesterday, March 31, with other members of the Scottsville, Virginia, Area Ecumenical Choir. We can only speak for ourselves, but I am sure that the others felt as inspired by your warmth, your love, and your caring. The view that overlooks the James River seems to symbolize the goals that you set for yourselves: to set feet firmly in mud like the lotus, but to reach ever higher to the Light and in so doing reach out to all lights and all life.

The walk that we took to the LOTUS is one that I will remember all of my life — following the little creek, identifying wild flowers, meeting and talking to other walkers on the way, and finally standing in awe near the holy place that you have put so much of yourselves into.

Here is a poem (actually a prayer) that I wrote there:

THE LOTUS PRAYER

Under God's blue sky
In that specific part
Of His world called Virginia,
A lotus dug its feet
Into the March mud
And waited.
Growing, gaining strength
From the light above,
It slowly spread and
Called to itself other lights,
Inviting all who believed
In that one great Light
To come and worship.
With the gentle breeze brushing
Our hair, and the warm sun
Lighting our faces, we
Come to LOTUS to pray...
That the peace we feel today
In this blessed place
Spread like the lotus,
Take hold in our hearts,
And bloom for the world.

—Elizabeth D. Solomon,
Howardsville, VA

Kri Gurudev

I have been reading the transcription of the Annhurst III Retreat talks and find them truly inspiring, especially when I read about Karma Yoga. I am beginning to realize more and more the importance of serving, actually that the purpose of life itself is to serve. During the Sivaratri celebration, each time I went to the altar during the puja, I prayed for something: to be shown how to destroy ignorance, to be taught how to love unconditionally, to have compassion, and how to serve always. Now I'm finding so many opportunities to develop all these qualities. I also know that these qualities and the opportunities were always there, but now my "vision" is improving and I can see more clearly what — and where — I am. I have faith that the more I surrender to and accept God, the clearer will be my vision, and then I will be able to serve better and better.

This whole life feels like a game, and I know that with a coach like you, I can't possibly lose.

-K.M., New Brunswick, N.J.

I just attended the New Years Retreat and wanted to express my thanks to you and your staff for such a renewing experience. The women in orange were an inspiration to all with their hard work and dedication. I came to this retreat at the last minute quite by accident (or so it seemed) and I feel so thankful for all I've learned and grown from it. I hope to be there next winter and partake in a bit of heaven on earth.

-A.D., Pt. Roberts, WA.

The *Integral Yoga Magazines* are eagerly received and read from cover to cover the day they arrive. You continue to be a guiding light in my life, Gurudev, after more than 10 years, and the mantram you gave me is never forgotten. Our country was so blessed when you came to live here...rather I should say "visit" since you are at home all over the world.

-C.O., Lincoln, NEB.



Integral Yoga® Magazine

Founder - Director

Sri Swami Satchidananda

Editor

Swami Prakashananda Ma

Layout

Ganapati Groff

Distribution

Devi Phillips

Cover Photo

Integral Yoga Institute

Photography

Swami Sharadananda Ma

Swami Premananada Ma

Maithreya Cerone

Rev. Shanthi Mandelkorn

Printing

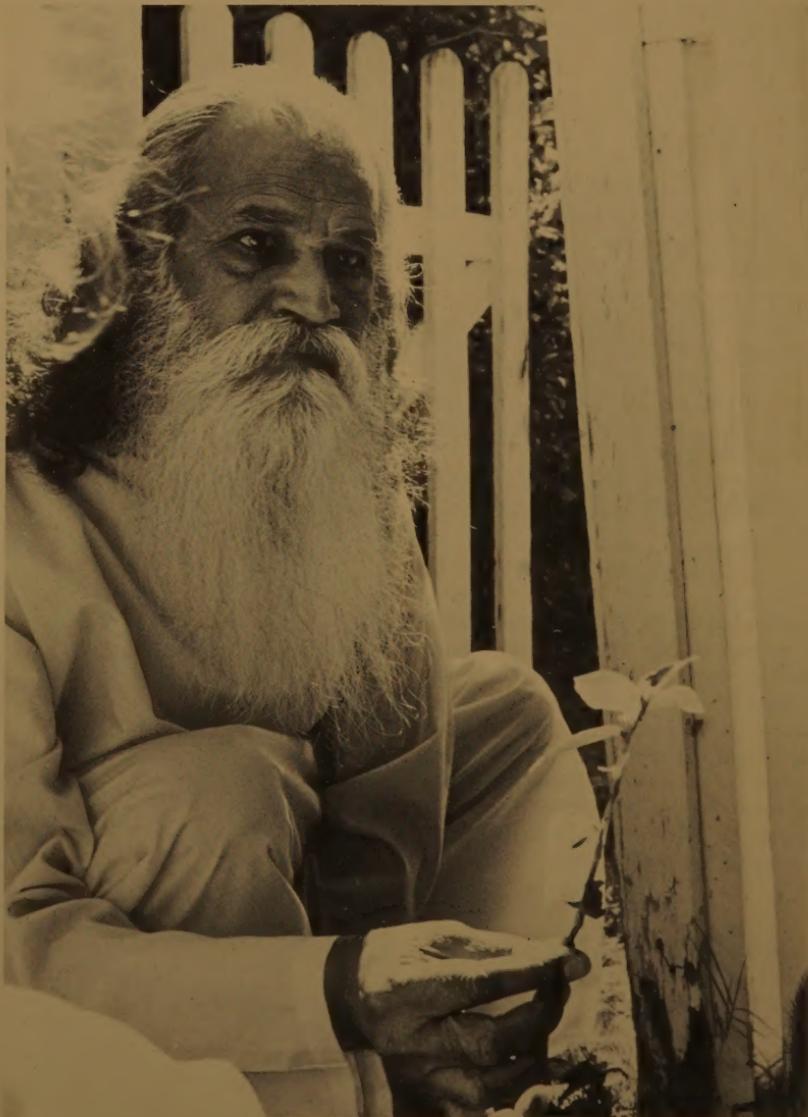
Delta Printing

Lynn, Massachusetts

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, paths are many." His main residences are in Buckingham, Virginia during the summer and Santa Barbara, California during the winter. He also travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books, and visits to centers around the globe in the fields of education, religion, health and Yoga.

KNOW YOUR ROOTS

BY SRI SWAMI SATCHIDANANDA



The purpose of religion is to trace your roots to see where you came from. The "re" stands for "to return" or redo. It's not a journey into outer space; it's a journey through the inner space. All the answers are within you. There is no need to go somewhere for this experience. Just realize and experience that Truth.

Unfortunately, when you try to discuss your true nature or God or Cosmic Consciousness, you find it difficult because anything that you begin to talk about becomes nonsense. Only when you are in total silence is there sense.

All philosophy gets summed up by the word "knowing." You don't have to *do* anything, just know. That's why it is called Knowledge — Self-realization, to know that you are essentially that spirit or that consciousness or God. Even though the truth is that we are all essentially God, most of us don't really feel it that way. That's the problem. If we all feel it that way, then there is no need for religious places, places of prayer, places of worship, Yoga centers. All these things are there to help you realize your own nature.

Now let's come down to talk on another level. At the ultimate level we are all one, all at the same level. But it's too much for the mind to comprehend. Why? Maybe you are not yet ready because there are two "I's". In our daily life we say, "Ah! I know I'm happy." or "I know that I am going to be in trouble." Don't we talk this way? "I know that I am going to do this." There seems to be two personalities inside. One knows, and one is acting.

Self and self

Who are those two "I's" then? You may say one is the pure, big "I" — the original "I," the image of that big "I" called God, the big "I am." God Himself said, "I am that I am." When Moses asked, "Who are you? that was the answer.

We all seem to call ourselves "I am," is it not so? When I ask you, "Who are you?", you will answer, "I am Jim." First you say "I am" and then some identification follows. "I am an executive." "I am a doctor." "I am a farmer." "I am a yogi." Every time you want to identify yourself you begin with this "I am." The common thing in us is that "I am." That phrase represents one kind of "I", the pure "I".

The second one is the limited "i". You could call it the reflected or egoistic "I".

The Hindus call these *suddhatma* and *jeevatma*. *Atma* is Self. *Suddhatma* is the Pure Self. *Jeevatma* is the individual self, the limited self. It is in the *jeevatma* level that we make differentiations: *I am white; you are black.*" "*I am fat; you are thin.*" "*I am Catholic; you are Jewish.*" All these differences come in the level of the individual self. But in the higher level — whether it's black or white, short or tall, young or old, dead or alive — it is all meaningless.

Who Realizes

Self Realization. What does it mean literally? Self realizing itself. Until it realizes itself it has forgotten. If a Self can forget itself, what kind of Self is that? It cannot be that pure, absolute Self. A pure Self is God. Can God forget itself? No. So in the term Self-realization, the "Self" cannot mean God (the pure Self). It is not the pure Self wanting to realize itself because that Pure Self never forgets itself. It rests always in the knowledge: "I am the Pure Self."

Okay. Then what is the self that wants to realize? The little self, or the little "i". Can the little "i" realize itself and then come and say, "I have realized myself?" No. Because the minute the little self realizes, the ignorance or the darkness is gone, the light has come in. Then the little self is no longer little self, it realizes that it was always big, pure Self.

We could simplify that whole problem a little. It is all in the mind. You may call it ego, but ego also is part of the mind. There are only three things that you identify with as yourself: the true Self, the reflected self (the mind), and then the body that houses both. You can put it that way. Body, mind, spirit. These are the three things.

Intelligence, emotions, they are all nothing but mental stuff in different levels. Are crude oil, tar, diesel fuel, and gasoline essentially different? No. They are all one and the same stuff, more refined or more expanded. In the same way, ice, water, steam again are all essentially the same. Imagine that your spirit is the steam, though that's a crude analogy. Your mind is liquid, that's why it runs around. It fluctuates a lot. The body is a solid, the ice. They all came from the same water. You could say they are different densities. Watery spirit becomes mind. Then a little solidified, it becomes the body.

A Cage is a Cage

The pure "I," the absolute "I" is the spirit. The lower "i" or the *jeevatma* is the mind. Now as we said earlier the pure "I" doesn't need self-realization because it is always realized. It never forgets. It is the mind that wants to realize itself.

Now how does the mind function? The mind puts itself into various positions. It is your mind that says, "I was a baby. Then I went through some changes. Now I am a woman." What actually changed? The body. So the mind accepts these changes and identifies itself with the change and says, "I am an adult. I am healthy. I am sick." The mind should realize its true Self. It should know "I am not all these external things." I am simply using those labels and calling myself by these names." What we call "i-identification" is when the "i" attaches itself to those things, thinks it is that label.

Patanjali gives a beautiful example: Think of an absolutely pure crystal. It doesn't have any color of its own. However, if next to the crystal you put a chrysanthemum, the crystal will look yellowish. Bring a blue flower, the crystal will look blue. Did the crystal become blue? Can you scrape this blue out of the crystal? No. It is because of the association of the blue flower that the crystal appears to be blue. Don't forget that — it *appears* to be blue. The minute you separate that flower from the crystal, it's a pure crystal again. The same way your mind is essentially crystal clear, pure. It has no label of its own. But when it associates itself with the body then it calls itself a man or a woman, and so on. If it associates with the weight of the body you say, "I am heavy, I have to watch my weight."

It is to disassociate yourself from these false identifications that you seek liberation, salvation, *moksha*. The minute you disassociate yourself from them, you feel wonderful: "Ahhh. I am *That*. Without associating myself with anything all I have to say is, I am that I am. I am that's all."

This is spiritual practice, to disassociate yourself. You don't need to throw out those labels and things. Keep them around you but don't identify yourself with them. Use them but don't think you have become them. Because you happen to be sitting in

an Oldsmobile, do you say, "I am an Oldsmobile"? If you get a new car, do you say, "Now I am a Chevy."? There's no difference between this and calling yourself "an athlete," "a man," "a woman." You are simply using that form.

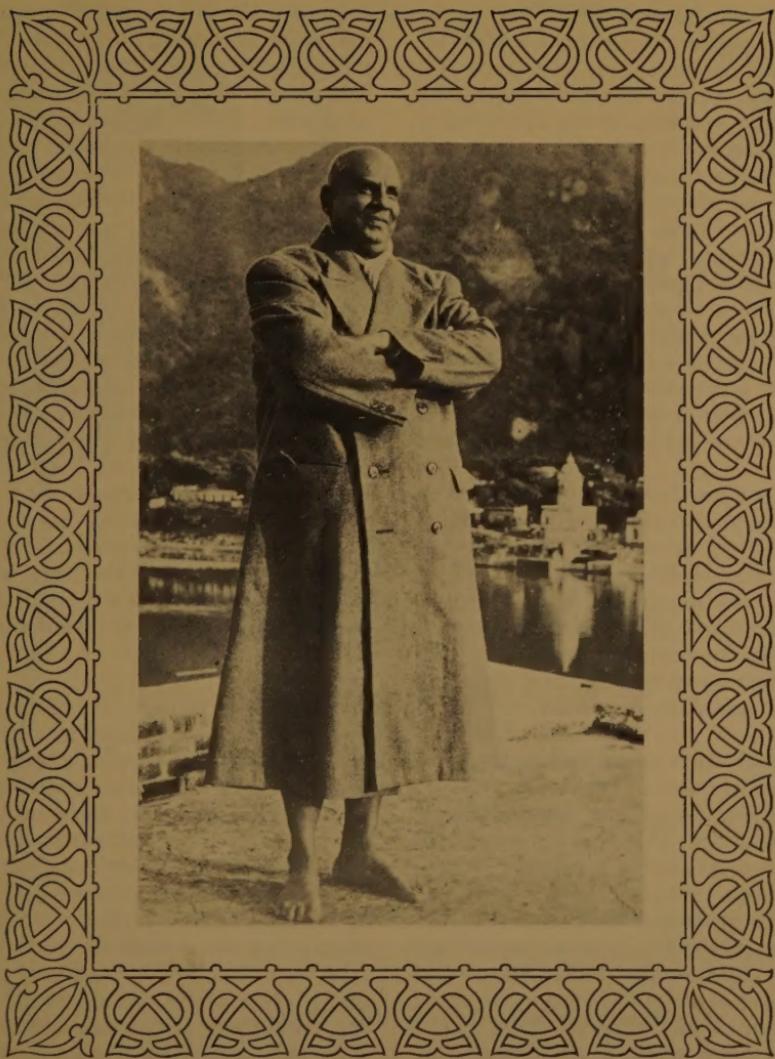
Until you have liberated yourself from this false identification you will be bound — no matter how much you talk about this liberation movement or that liberation movement. Without that realization, you are caged, almost like a parrot. Take the parrot from an iron cage, and put it in a gold cage. Do you think the parrot will be happy? Tell your parrot, "You see, now you are in a gold cage, aren't you happy?"

It will say, "My dear friend, a cage is a cage whether it's iron or gold. I am still in a cage."

Until and unless you totally liberate yourself from all these things, you will be bound. You don't need to go and hide from everything to attain this freedom. It is a *knowledge*. Just know: "I am not bound by all these things. They can never affect me. They are around me, I am simply using them. Anytime I don't want it I can just drop it, take something else and use it. They are for my use. They are not there to bind me, to color me. I am always crystal clear, pure. That's why even when the body dies I don't die, I am essentially immortal. I am the soul."

That remembrance should be there always. Then you can use everything around you well. The minute you forget that you are the master using something the trouble starts. For instance, the minute you forget that you are the person who is writing, using the pen to write, and allow the pen itself to write, you will have a problem. Then it may write whatever it wants and you cannot write what you want. Instead of your handling the pen, the pen handles you. Then you will become a pen handle. Instead, you control the pen. Make it work well for you. Make it a good instrument for your work by keeping it in its proper place with the proper perspective.

That is what we call mastery. You should be the master at all times and of all situations. It may be a happy situation, unhappy situation, pleasurable, painful. Be in control of it. That control will come the more you know who you really are.



THE POWER OF PRANA

by Sri Swami Sivananda

Through Prana the gods live, and also do men and beasts. Prana is verily the life of beings. Therefore it is called the universal life or the life of all.

Prana is the universal principle of energy or force. It is vital force. It is all pervading. It may be either in a static or a dynamic state. It is found in all forms from the highest to the lowest, from the ant to the

elephant, from the unicellular amoeba to a man, from the elementary form of plant life to the developed form of animal life.

Prana is force on every plane of being, from the highest to the lowest. Whatever moves or works or has life is but an expression or manifestation of Prana.

It is Prana that shines in your eyes. It is through the power of Prana the ear hears,

the eyes see, the skin feels, the tongue tastes, the nose smells, the brain and the intellect do their functions. The smile in a young lady, the melody in the music, the power in the emphatic words of an orator, the charm in the speech of one's beloved, are all due to Prana. Fire burns through Prana. Wind blows through Prana. Rivers flow through Prana. The airplane moves in the air through Prana. The steam engine works through Prana. Trains and cars move through Prana. Radio waves travel through Prana. Prana is electron. Prana is force. Prana is magnetism. Prana is electricity. It is Prana that pumps the blood from the heart into the arteries or blood vessels. It is Prana that does digestion, excretion and secretion.

Prana is expended by thinking, willing, acting, moving, talking, writing, etc. A healthy strong person has abundance of Prana or nerve-force or vitality.

The Prana is supplied by food, water, air, solar energy, etc. The supply of Prana is taken up by the nervous system. The Prana is absorbed by breathing. The excess of Prana is stored in the brain and nerve centers.

The Yogi stores an abundance of Prana by regular practice of Pranayama [breathing practices] just as the storage battery stores electricity. That Yogi who has stored up a large supply of Prana radiates strength and vitality all around. He is a big power house. Those who come in close contact with him imbibe Prana from him, and get strength, vigor, vitality, and exhilaration of spirits. Just as water flows from one vessel to another, Prana actually flows like a steady current from a developed Yogi toward weak persons. This can be actually seen by the Yogi who has developed his inner Yogic vision.

Nature of Prana

Behind the physical sheath or *Annamaya Kosha* which is made of the essence of food, there is the *Pranamaya Kosha* or the vital sheath which is formed by Prana or energy or the vital airs. This Prana manipulates the physical body. This Prana fills the whole physical sheath.

Prana is the link between the astral and the physical bodies. When the slender thread-like Prana is cut off, the astral body separates from the physical body. Death takes place. The Prana that was working in the physical body is withdrawn into the astral body.

Breath is the external manifestation of Prana, the vital force. Breath is gross. Prana is subtle. By exercising control over the gross breath, you can control the subtle Prana inside.

The aim of Pranayama is the control of Prana. Pranayama begins with the regulation of the breath for having control over the life currents or inner, vital forces.

Pranayama occupies a very important place in the practice of Yoga. Prana is related to mind; and through mind, to will; and through will, to the individual soul, and through this, to the Supreme Soul. If you know how to control the little waves of Prana working through the mind, then the secret of subjugating the universal Prana will be known to you.

Benefits

Pranayama, though it concerns the breath, gives good exercise for the various internal organs and the whole body. Pranayama removes all sorts of diseases, improves health, energizes digestion, invigorates the nerves, controls passion, and awakens the kundalini shakti.

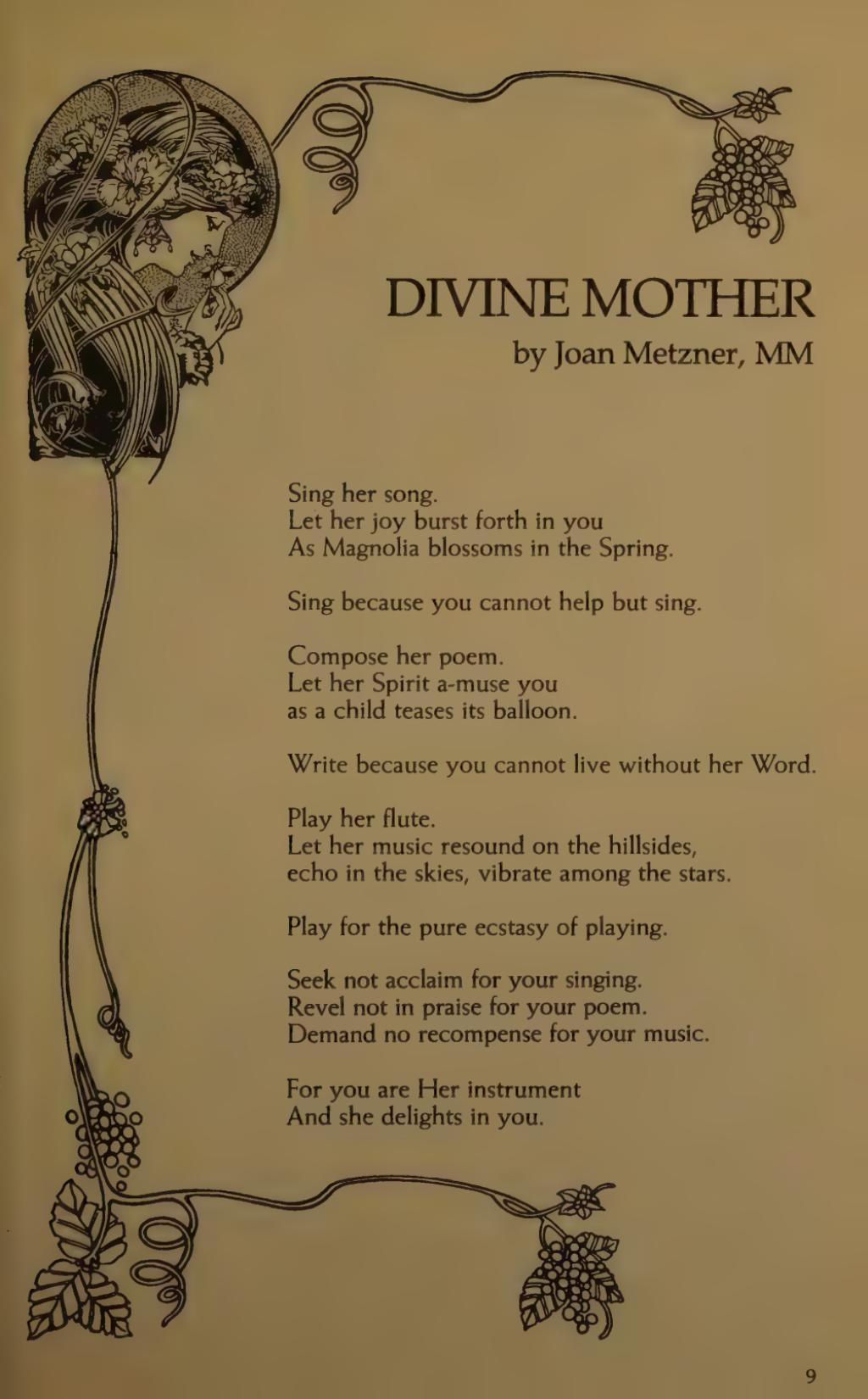
A Pranayama practitioner will have a light body free from disease, very fine complexion, a sweet melodious voice, pleasant odor from the body. He will have good appetite, cheerfulness, good strength, courage, enthusiasm, a high standard of health, vigor and vitality, and good concentration of mind.

There should be no strain in any stage of Pranayama. You must experience joy and pleasure in doing it. You should not feel any undue strain.

It is Prana that you are breathing rather than the atmospheric air. Realize the inner life-powers which underlie the breath. Become a Yogi and radiate joy and light all around you.

—from "Bliss Divine"





DIVINE MOTHER

by Joan Metzner, MM

Sing her song.
Let her joy burst forth in you
As Magnolia blossoms in the Spring.

Sing because you cannot help but sing.

Compose her poem.
Let her Spirit a-muse you
as a child teases its balloon.

Write because you cannot live without her Word.

Play her flute.
Let her music resound on the hillsides,
echo in the skies, vibrate among the stars.

Play for the pure ecstasy of playing.

Seek not acclaim for your singing.
Revel not in praise for your poem.
Demand no recompense for your music.

For you are Her instrument
And she delights in you.

DEFENSES OF PEACE

by Master Kirpal Singh

Man does not live by bread alone. He has to live on the bread of life. He is a conscious being and has to know himself to live on God Consciousness. Man is a conscious entity which expresses itself through mind and physical body. Unless he is liberated from bondage of mind and matter, he cannot have knowledge of self and of God. If his mind is turned to the physical body and its needs, he becomes earthly. The inevitable result is jealousies and strife. But if it is directed toward the soul, he becomes spiritual; the result will be love and peace.

The preamble to the UNESCO Constitution says that since wars began in the minds of men, it is in the minds of men that defenses of peace must be constructed. All spiritual masters who came in the past turned man's attention to the purification of the heart. If we want to change the outside, we should change our hearts first, because out of the abundance of the heart a man speaks. What does it avail one to wash himself outside if deceitfulness is in his heart? Purity in thought, word, and deed is what is required.

The world is awakening to this truth, as is apparent from the fact that religious conferences are coming into existence for the purpose of helping mankind uplift itself, but violence and hatred still dominate the world and the doctrine of inequality of men and races is preached and practiced. Some like to dominate others and exact and squeeze from others all that they can, and give little or nothing in return. All this has, as it were, formed habits that have entered into our nature. How can we change our mind and turn it to higher purpose? Mind, like fire, is a good servant but a bad master. Guru Nanak said, "Victory over the mind is victory over the world."

Let us consider how we can conquer our mind and change our hearts. Man is composed of body, mind (intellect), and soul. We have to develop all around. We have sufficiently developed physically, socially,



and politically. We have become intellectual giants and made wonderful inventions: such as telephones, telegraphy, radios, televisions, airplanes, rockets, bombs, etc., but both physical body and intellect depend on the soul within, about which we know little or nothing.

"What does it profit a man if he gains the possessions of the whole world and loses his own soul?" As we have not known ourselves, all advancements we have made on the physical and intellectual plane are going against us. In a European conference of scientists held recently, the President of the conference said that we have gained control over the forces of Nature before knowing our own selves. That is why various inventions are going to help in the destruction of mankind. Had we known ourselves before we got control over the forces of nature, all these inventions would have gone to help in our uplift.

To achieve this end, man must have an ethical or moral life which is a stepping stone to spirituality. Jesus said, "Blessed are the pure in heart for they shall see God!"

Guru Nanak said, "Be pure that truth may be realized."

While pressing for the moral and intellectual solidarity of mankind, we have not laid any stress on the spiritual aspect of man which is the most vital but a sadly ignored proposition. It is a cementing factor running throughout all humanity without which all our attempts in the intellectual and moral planes may succumb and collapse.

On my tour of England, Germany, and the United States last year, I was asked, "How can we avoid the danger of atomic war?" I told the listeners that we can avoid this if we but live up to what the scriptures say. We know so much about the Sermon on the Mount, the Ten Commandments, and the Eight-fold Path of the Buddha — for preaching to others, but we do not live up to what we preach. "Be the doers of the Word and not hearers only." Reformers are wanted, not of others but of themselves. Food which is digested gives strength. If we put into practice what we have learned, all danger of war will be avoided.

Now let us see what the scriptures say for our guidance. We are all worshippers of the same power of God — called by so many names. God made man, ensouled bodies. Our soul is environed by mind and matter. God is all consciousness. When we liberate ourselves from the bondage of mind and matter we find we are conscious entities — souls. We are, as it were, drops of the ocean of life.

The Israelites came up to Jesus and put to him the question, "Our king demands a tribute from us, what should we do?" And he told them to bring him a coin. When the coin was brought he asked whose inscription was on it; when told it was Caesar's, he said, "Give unto Caesar what is Caesar's. Your souls are of God, give them unto God." All true masters' viewpoints have been the same. As man is a social being, social institutions of various religions were made for the uplift of soul so that it may

pass its earthly sojourn amicably and prove to be helpful to all humanity, as well as to aid one to know himself and know the Overself, God.

God cannot be known by intellect, the outgoing faculties, or prana. It is only the soul that can know God. That is why all Masters who came in the past enjoined, "Know thyself." They further gave two most important commandments:

1. Love thy God with all thy heart, with all thy soul, and with all thy strength; and
2. Love thy neighbor as thyself. For God resides in all hearts.

We are all conscious entities being of the same essence as that of God. There is one underlying unity — as such we are brothers and sisters in the true sense of the word and form the universal brotherhood which can be cemented if the much needed inner unity is realized. Now we know all things intellectually. As we have not known ourselves, our inner eye is not all pervading. When your inner eye, single eye, or latent eye is opened then only you will see the same light of God working throughout all. You will have true love for all and true regard for all scriptures left by the [various] masters.

All scriptures say that God resides in all creation and is immanent in every form. Guru Nanak said, "We live and have our being in God. We should treat everyone as our own flesh and blood." Prophet Mohammed said, "We are all members of the same family of God." All other saints said the same thing. We should, therefore, love all — love of God and love of all mankind are the two great fundamentals or main commandments on which the work of all the spiritual masters hangs. If we follow them in practice, there will be peace on earth; the kingdom of God will come on earth — and there can be left no danger of war.

Excerpted from a talk given by Master Kirpal Singh to UNESCO in December, 1956. Reprinted through the kindness of the Sawan-Kirpal Rubani Mission.



LIFE'S LESSONS



by Gita Wenzel, age 12

Asteaya (Non-stealing)

"Well, I better go now," I said.

"All right. I'll see you later," said my friend Sati.

I put my shoes and coat on and left. As I was walking home I started to think about non-stealing. I thought, "Is stealing just robbing someone or is there more to it than that?" All the way home I thought about non-stealing a lot.

When I got home it was six o'clock. First I went upstairs to put my things away. Then I went downstairs.

"Hi, Ma," I said.

"Hi, Gita," Mom said.

"Is dinner ready?" I asked.

"Yes," answered Mom.

"Time for dinner," I said to everybody.

Everybody came into the kitchen and sat down at the table. We all said the meal prayer together and started to eat our dinner.

"Are we going to Satsang tonight?" I asked.

"I don't think so, the roads are very icy," answered my Dad.

After dinner I went upstairs. I took off my shoes and went into my room. I put my "Make a Joyful Noise" tape on and started to read an *Integral Yoga Magazine*. I read a part in the *Magazine* that really made me stop and think. It said that there are five types of people having to do with *Asteaya*. The first one is a thief. A thief receives something without giving something in return. The second one is a debtor. A debtor receives something, and gives part of it back, but not all of it, so that person is in debt. The third one is a business person. He receives something and returns an equal amount. The fourth one is a generous person. He or she receives something and returns an equal amount, plus a little bit more. The fifth one is a saint — one who receives nothing but gives all.

I thought about different times when I had been some of these types of people. Then I read on in the *Magazine*.

The next thing I read about said that if you do something and you are getting

something in return for it, but you are getting more than your work is worth and you think that you are getting away with something, then something will happen. Like all of a sudden you will get sick or you will lose something. This is God's way of making you pay back for what you have done.

That made me think of the time when one of my brothers said that he would pay me two dollars if I did kitchen clean-up for him. I said I would do it. So I did everything except sweep the floor. A few days later I lost my favorite necklace.

I started to think about what I said earlier when I asked myself the question "Is stealing just robbing somebody." There are many different forms of stealing. Boy, I sure learned a lot today!"

Aparigrahah (Non-Greed)

Non-greed is not just to stop saying, "This is mine and that's mine and everything is mine, mine, mine!" Non-greed is also not accepting gifts unless you can receive them without feeling that you owe that person a favor. You can also receive gifts if you don't treat the person who gave it to you better than anyone else. If you are the one who *gives* the gift, then you should not call up the person the next day and say, "You know that gift I gave you yesterday? Well, I need a favor done. Since I did give you a gift I think that you owe me a favor." You should not give a person a gift and use it as an excuse to get something in return! That is definitely being greedy! Another thing you should not do is keep things that you do not need. That is also being greedy.

If you practice *Aparigrahah* then you will know how and why you were born into this body. Isn't that amazing?

You will know how and why you were born into this body if you practice non-greed because you have worked on the things that you had trouble with in your last lifetime. So things you had trouble with in your last lifetime you have overcome in this lifetime so then you get to see the whole movie of how and why you were born.

I hope you succeed in your practice.

THE SCHOOL FOR THE FUTURE MAN AND WOMAN

by Sri Swami Venkatesananda

To the young people of America, Yogiraj Swami Satchidananda has been like a spiritual Lighthouse. Thousands and thousands of them have "corrected" their life course by looking into the shining light in his eyes, the windows of his enlightened soul. Many of them have openly declared that their lives had been transformed by his very presence, penetrating eyes or powerful words.

Isn't there a greater service than even such transformation? Surely in order to have a healthy garden, one tends the young plants. Why not sow the seed of light in the heart of every young boy or girl, so that he

or she grows into a Lighthouse, instead of drifting in this sea of worldly life in search of a Lighthouse?

This thought stirs in the hearts in which Satchidanandaji has been enshrined. His own love for the young ones should be seen to believe. This love moves the thousands that love him. The school will soon lovingly tend the young ones who will people and make the world of tomorrow — a world infinitely better than the world of today, a world in which man will be human, Love will be the law, and Peace will reign supreme.



GOD PROVIDES



by Swami Sarvaananda Ma
a report on the Yogaville Vidyalayam

Ever since the first meetings of interested parents in 1969 and the first gathering of pre-school children in 1973, parents and friends have desired Sri Gurudev's teachings to be incorporated in their childrens' schooling. In 1975, the first official "classroom" of Yogaville Vidyalayam opened in Connecticut, followed with schooling for grade school age children in 1978.

With the move to the Virginia Ashram, a school opened there; and classes continued at both the Connecticut and Virginia Ashrams for two years. The entire operation moved in 1981. At this time, the classroom was also the room that doubled as the meditation room and meeting hall. Because of these space limitations, at that time we could only provide for children in the grade school age group.

Through the efforts of children, parents, and interested donors, enough money was raised to provide a building on another beautiful ridge on the Ashram Grounds. The move was made to the new site in May of 1983. By then, the need for a classroom for the pre-schoolers was very evident.

In the fall of 1983, a large financial gift was given by a donor who wishes to remain anonymous. The specific purpose of the gift was to provide a preschool on the same grounds as the grade school.

The plan for the actual building of the facility is to do most of the project through the service of the parents and interested friends. A project coordinator, Vajran Nichols, was hired. With the help of Ashramites during the week and parents on weekends, he expects that the project will take approximately two months once the

land can be cleared.

Jagadish McCabe, architect for LOTUS, donated architectural drawings from Vajran's plans, and the building permit has been obtained. We are planning for the building to be completed this summer.

Parameswari Adie has been chosen to serve as the preschool teacher. A Montessori trained teacher with many years in the classroom, Parameswari and her husband Sadasiva (also a Montessori teacher) have been followers of Sri Gurudev for many years.

The program for the preschool will be developed to be a lead-in to the existing grade school. Practices of Integral Yoga — including meditation, chanting, Hatha Yoga, and vegetarian food will be included. Open education techniques will be used in addition to the Montessori methods. Parameswari will observe in the grade school, consult with Sri Gurudev, and consult with the other teachers and administrator when planning the pre-school curriculum. She will meet with the parents to discuss her plans. In this way, everyone's ideas will be incorporated into the final curriculum.

Details such as the length of the school day, cost of materials to be built, tuition cost, and transportation needs will be developed by the families using the services.

Following final approval by the school board and Sri Gurudev, we hope to initiate the program in September, 1984.

We are always happy to answer any other questions about the schools and their programs. Those interested in more information and/or possible enrollment in any Yogaville Vidyalayam program should

write to: Administrator, Yogaville Vidyalayam, Satchidananda Ashram, Route 1, Box 172, Buckingham, VA 23921.

Once again, we see the wonder of God's work, as the need for a pre-school was evident, and the financial means was provided. With the cooperation of the parents and

friends, the building and program should be in full operation soon.

When we see the results in the shining faces of the children, we know we are moving in the right direction. May we all enjoy the light we see shining forth through the Vidyalayam's "little angels."



Ananda Levy points out the internal organs in a drawing he made for the Vidyalayam's study of the human body.

REFLECTIONS ON THE EX

Last summer while attending the Integral Yoga Congress at Yogaville, Virginia, I became involved in a lively discussion with Swami Krupananda Ma about whether free will exists or whether, like puppets, we are completely controlled by higher power. This question often seems to arise among many of us who are of philosophical bent.

I was the advocate of free will, holding that by controlling the seed of thought man can literally change his health or his destiny. Swami Krupananda, on the other hand, expressed her conviction that everything happens according to God's plan and that even when we think we are exercising free will, that has already been programmed into us. She would ask, "Where do you think those thoughts come from that are the seeds of altered action?"

On reflection, I don't feel there is any way I can prove the existence of free will. Those seed thoughts that I believe spring from my free will could indeed be planted by Divine plan. My primary reason for believing in free will is an emotional one; I find life more interesting when I feel I can direct my course — at least to some extent. When shooting the rapids in a river boat (though I can't change the overall turbulence of the river) I can pick my way from one rock-spawned wave to another, sometimes choosing to fight the rapids, sometimes flowing with it, and bit by bit I can edge my boat to one shore or the other or to a serene backwater pool. If I don't have that partial control I find the adventure less interesting, perhaps even frightening.

Swami Krupananda ably argued the viewpoint that she finds inner strength and serenity in the conviction that God has everything in His hands. Indeed, she felt it would be frightening if she were able to change that Divine plan in the slightest by the exercise of her free will. So even the decision to shoot the rapids and the responses to each bit of turbulence are, in this view, part of the puppet's program. I can

understand that viewpoint too. Many times I have thought on a quatrain from Omar Khayyam's *Rubaiyat*:

*"Ab love, could you and I but conspire
To grasp this sorry scheme of things entire
Would not we shatter it to bits — and then
Remold it nearer to our heart's desire?"*

And each time I shudder with the thought, "No, your remolding would mess up the whole thing!" Or to put it another way, if we were capable of grasping the scheme of things entire, we'd then no doubt leave everything just the way it is.

Albert Einstein didn't like this model of the material world; he found it unpalatable to think that "...God was throwing dice with the universe." Nevertheless he had to agree that quantum laws are spectacularly successful — just as successful in explaining the behavior of small particles as the laws of classical mechanics are in explaining the motions of larger mass bodies. Now we even find that the two mechanics aren't mutually exclusive as they first appeared to be. The laws of quantum mechanics when extrapolated to the limit of large, massive bodies converge to exactly the same answer as classical mechanics — a relation termed the Correspondence Principle. Moreover, quantum and classical laws are not only consistent with one another, they are inter-dependent. The uncertainty of quantum mechanics is that the principle that generates exchanges between fundamental particles, a phenomenon that creates the forces that we observe between charge or mass particles in deterministic classical mechanics. In other words, the uncertainty or "free will" of electrons and protons is the very mechanism by which the certainty of classical behavior is produced.

Two Aspects of Reality

Still, I have this emotional need to believe in free will. Pondering why, I was struck by an analogy with some of my pro-

NCE OF



FREE WILL

by Atma Hansen

fessional work. In science, we find that fundamental particle, such as an electron, sometimes behaves as an extremely small, almost point-like mass. But other times the particle behaves as a wave spread out over all space, having even a very small probability reaching as far as the distant stars. This was very difficult for scientists to reconcile; several decades were spent puzzling over how the electron could simultaneously be two such different things — a small, localized particle and a huge, spreading wave. Now many of us have come to the viewpoint that the electron is neither one nor the other, but is a yet more fundamental reality that merely takes on the properties of a small particle when it interacts with matter, and the properties of a wave when it interacts with space.

By analogy I reasoned that free will and determinism could just be two aspects of some reality that is neither one nor the other — two sides of a coin as it were. Like the particle-wave duality in physics that is really one entity, free will and determinism might seem to us mutually exclusive only because of the finite grasp of our minds. If this were the case, Swami Krupananda and I might merely have been arguing about dif-

ferent aspects of the same thing. The apparent contradiction would be an artifact of our limitation in language and understanding.

To continue the analogy, the classical mechanics of Isaac Newton was completely deterministic, and it was so extremely successful (predicting the behavior of the planets and the stars and the thermodynamic laws on which all our marvelous machines are based) that Kant and other leading philosophers of his time viewed the universe as a clock-like mechanism which, once started in motion (presumably by God), persisted inexorably along a single predetermined course, no matter what. Even man's mind was considered to be no more than a complex structure of fundamental particles that followed these same classical laws without exception; only the extreme complexity of the mind prevented us from predicting what thoughts and creativity would issue from the mind in future time.

But this model of the universe was too simple. As science explored the minute universe of electrons, atoms, and molecules we found that classical mechanics gave some wrong answers. It is necessary to postulate an uncertainty principle to arrive at the quantum laws that correctly predict the behavior of this miniature world. A fundamental property of small particles is that given their position at any time their velocity is uncertain; or, given their velocity at some instant their position becomes uncertain. Thus the path of an electron is not completely deterministic; as time goes on the electron position is given only as a probability over a wider and wider region of space.

Range of Uncertainties

I am suggesting here by analogy that a similar relation may exist between free-will and determinism in the spiritual domains. I feel that we can see symptoms that both ex-

ist in our lives and that they complement one another. Free-will could be a fundamental capacity given each of us to practice in our lives. But the range of uncertainties resulting from this practice may be rather minute in the larger view, and the average of all these uncertainties as we interact with other lives exercising their free will seeking mode could converge to the destined ends that the Universal Good is to achieve.

In this analogy with quantum mechanics, the free will uncertainty would be fundamental, providing the very mechanism by which the destined changes in state are produced. Individually we would be like the electrons and atoms of One Being to which we all belong, and our integrated properties would sum up to a property of the One in which the ripples of free will uncertainty are truly negligible, just as the ripples of quantum uncertainty are negligible in the large scale phenomena of classical mechanics. Hermes Trismegistus has said, "As above, so below" — which we can paraphrase here: "As in the spiritual domain, so in the material." Thus we might expect an enigmatic duality of certainty-uncertainty to operate at the spiritual level somewhat as we observe it to operate at the mechanical level of matter.

The reason this seems contradictory to our common sense is that our finite minds don't really comprehend the properties of infinity, or the Infinite Oneness. As mathematicians know, all sorts of strange properties appear when infinity is included; properties that would be contradictory in any set consisting of only finite numbers. Such apparent contradictions also surface in science when worlds are examined that have extreme differences in scale. And just as in the relations between quantum and classical mechanics, I expect that the uncertainty created by exercising our modicum of free will is, on the scale of the Infinite One, totally negligible. Most likely we needn't worry that we can upset anything on that scale.

In spite of the relative impotence of our free will, which I have just argued above, there is a hint of something excitingly powerful here on the scale of our personal needs and ambitions. Most of us presumably operate in a mode where we first apply free will in one direction, then in another, then in another, etc. The result is a neutralization of the power of free will such that

our lives run along a fixed track quite determined by our initial habit patterns, however these may have developed.

But suppose we learn to focus our small element of free will always in one direction? (Perhaps in meditation?) Like the tap root of a tree consisting of soft organic material that we observe pushing relentlessly always in one direction so that it eventually splits rocks, just so our puny free will focused always in one direction may literally transform a life. We see evidence of this; we are all aware of a few exceptional beings who have lived among us in every age who have achieved such a transformation. Mahatma Gandhi, for example, grew from a self conscious, ineffectual little barrister to become a dedicated, fearless, spiritual giant with the will and strength to withstand all the social and political pressures of the entire British Empire in his defense of human justice for his people. That is the kind of power I sense in free will, however limited its small increments may be, once it is focused on one purpose. Even where a personal transformation seems outwardly sudden, it has probably been preceded by a substantial period of inner focusing.

Having presented this viewpoint, I'm not sure the analogy resolves the issue at all. Analogies don't prove anything, though sometimes they are effective stimulants to further thought. Many will no doubt prefer



Physicist Atma Hansen
is a longtime devotee of Sri Gurudev.

to believe that personal transformations which I suggest as evidence of free will are not that at all, they are merely preordained — Sri Swami Satchidananda was destined to be who he is, Gandhi who he was, Jesus who he was, you and I who we are. Perhaps that is so. All I can say is that believing free will can be self-directed gives me more incentive to try. And that may be nothing more than a symptom of my ego attachment to the self.

Nevertheless, I am intrigued with the idea that this seemingly contradictory duality, free will and puppet-like determinism, may actually be the necessary warp and woof of spirit's fundamental processes, just as a somewhat similar duality seems necessary in the fundamental processes of physics. After all, dualities are commonly encountered in spiritual or philosophical quests. For example, we are taught that our separate selves are really One — only we're generally unaware of it except as a vague

philosophical abstraction.

At the most basic level, it probably doesn't matter how we prefer to see ourselves — as partly self-directed beings or as the puppet-like chess pieces of Omar's Rubaiyat:

*"Impotent pieces in the Game He plays
Upon this checkerboard of nights and days
Who no question makes of ayes or noes
But here or there as moves the Player goes."*

Still I can't escape the feeling that God in His infinite power and presence can easily grant us free will and yet be in complete control. So would you believe puppets with free will? Perhaps all we're talking about is a far more complex and interesting game than mere chess played with inert pieces — the game of Life, played with those marvelously intricate beings that Life has evolved here, namely YOU and all the rest of us, your brethren.

WHAT EVERYONE WANTS

by Jai Hayes, age 12

Spiritual Study

Spiritual study (*swadhyaya*) is, reading spiritual books and trying to understand them or meditating on a saint. If you read the Bible once you didn't study it. It takes hours of reading the Bible over and over again to even start to understand it. You could read any spiritual scripture thousands of times over but you will never totally understand it. To understand it you will have to become a saint. Then and only then you will fully understand the scriptures.

If you study the New Testament and really and truly love Jesus you will see him, not as a mental image but real in the flesh. If you were to reach out and touch him, he would be as real as you are.

Contentment

If you are content you are happy with what you have. You will not need to rely on outside forces to satisfy you. If you are not content, you will always be going to movies, and buying things to make you happy. The result of being content is su-

preme happiness.

Say you're watching TV and suddenly: "Coke is it! The most refreshing way!" Your mind flashes with Coca-Cola. Even though you're drinking something nice and refreshing that very minute, you long for a drink of Coke. That's discontentment.

Gurudev says, "If at first you don't get it, immediately forget it." If you need something, God will provide it. And if you don't need it, you won't get it. The reason for immediately forgetting it is: say you want something and your mother won't let you have it. Immediately you start an argument. Instead if you had immediately forgotten it you wouldn't have gotten into a fight.

Happiness is something everyone wants. If you look inside yourself you will find happiness. Everyone thinks if you get a lot of money you'll be happy, but it really doesn't make you happy. The mind is always running here, running there, looking for happiness, but happiness is always inside your heart.



SECRETS

by Joan Metzner, MM

I think God must like astonishing things,
Like scarlet tananger black and red wings

And icy-fingered February trees
and clown-faced fish beneath the seas.

I think God must like intrigue and suspense
Like damp cloudy days when the fog is so dense

You know not at all what lies ahead
And you definitely feel you should stay in bed.

I think God must like little tricks and surprises
That come in all sorts of shapes and sizes

Like a pearl in an oyster or a squirrel's bushy tail
Or something special that comes in the mail.

I think God has secrets to amaze and delight
But He seems to keep most of them out of sight.

He tickles us now with a gentle giraffe
Or a rhino or hippo to give us a laugh

But someday we'll go beyond glimpse and rumor
Yes, someday we'll savor the depths of God's humor.

PLEASE TELL ME WHO I AM

A story by Vijay Jerry Elarth



On a planet far away, near the core of the galaxy...

The huge doors of the prison were closed.

The prisoner wanted to look at the room he was in but was afraid to open his eyes. He was afraid to look at the faces of the judges; the understanding, the patience that he hoped to find would not, could not be there. His crime was too great; he had offended too many.

Yet the punishment: so severe, so awful. Could any crime warrant this punishment?

He knew the answer was yes, yes his crime did. And his absolutely deep-felt sorrow, his repentance, could not change the decision of the judges. Painful it was, but the circumstances of his crime reverberated in his mind.

"Stop! Stop!" he cried. "Think of other things! Mind, can't you let me forget, suppress?"

Of course he knew, in more lucid moments that it was his mind that took him to where he was now, and it was his mind that was now glorifying in its total triumph over his being. His crime was the inevitable consequence of his mind's dominion over his body, his desires, his emotions.

He was thankful for the restraints placed over his hands; they took his mind away from the horrible events that had caused his plight; yet to focus on the future was infinitely more disturbing. But he had no choice.

And now it began. The punishment.

Here is what happened:

His power of speech was removed; he became mute. He could not even struggle to produce a moan, a cry. It was as if he had forgotten how to make any sound. Then, his sight. Gone. Smell? Gone. Not even the concept of sight or smell remained. Hearing? Gone utterly. All that remained was a semblance of feeling. Yes, they let him feel. How else could he feel his punishment? But

even this, his sense of feeling, was primitive, seemingly undeveloped. He felt, yet his feelings were filtered into him by some other force. But that was all he had to remind him of what he once was.

He was in a world of absolute darkness, absolute silence.

But he was helpless. He couldn't even move a tiny finger. Indeed, his fingers were missing. He could only feel that his body had been altered. He had become almost a non-thing. Put a jellyfish in a bag and see what happens. He wanted to cry in pain and anguish, but that ability was denied to him.

Now the torture began. He was immersed in a sticky and slimy fluid. It got everywhere; no part of his body was free. It was the irritation of pine tar magnified to infinity. Only a lifeline to some unknown source kept him alive. Then, the sound. Maddeningly repetitious. Over and over. Again and again. Isn't this enough? Must you do this? Then a realization entered his head: if he could hear the sound, his sense of hearing was returning. But this was not a hopeful sign, if it was used for his torture. The sound: over and over; again and again. "STOP!" he wanted to cry. "STOP!" he cried. Yes, he cried, but there was no one to hear him. "If I cry and no one hears, do I cry?" he thought. "Am I insane?" "No, they left enough of me to understand the torture," he realized.

Somehow he became used to these conditions. Utterly helpless, in darkness, no one to hear his pleas, he existed. When this was no longer torture, when this seemed tolerable, somehow even comfortable, the real agony began.

His body was pushed, squeezed, contorted, compressed and forced down a tiny

tube, a cavelike passageway, too small for a snake. Yet here he was. "No! Help me! Put me back where I was!"

Another push, more pain, and more pain. Then with horror he saw what was at the end of the passageway. "Nonononono-nono!"

Suddenly he was free. He opened his eyes and saw that the real torment was just beginning. It was brilliantly light. Light so bright that it caused his eyes to throb. It was noisy. Where was the over-and-over-again sound he had become used to? That was better than this, this maddening mess of sound. (No! Help! Don't hit me again! Help!) Yet the pain became stronger and stronger in the lower part of his body. He wanted to scream for mercy; all that came from his mouth was an unintelligible scream of anguish.

Thus was born onto earth Richard Jerome Elarth.

Thus lived Richard Jerome Elarth, in pain and suffering for so many years. The mind that caused the trouble had survived the ordeal with little damage; it soon began its old methods. "What is the secret of life?" it asked. And it answered, "To get as much as possible as fast as possible." "What makes one happy?" it asked. It answered, "A big house, a new car, lots of food, watching television."

Thus lived Richard Jerome Elarth, a condemned man, living in a condemned culture. Yet his mind, that sly fellow, tricked him into believing he was happy. "More money," it said, "is just what you need. More candy bars. More beer."

Thus lived Richard Jerome Elarth.

But.

But there was a small part that sometimes said, "Money cannot make you happy.

There must be more to life than possessions and power."

And this was the *real pain*. To see that there was more to life than material possessions yet not to be willing to act on that knowledge.

Was he lost? No. He had failed to see the tender mercy in the eyes of the judges who had sent him back. Punished, yes. Lost, no. For they allowed other beings to also come to earth, beings who were not punished, beings who did not suffer, beings who were perfect. And these perfected beings would lead all condemned and tortured souls back to the real world, the real existence...back to the Absolute Reality of the True Self.

Who am I?

I am not the body, not the mind, immortal Self I am.

Chidanand Chidanand Chidananda Ham!

Hara Halume Alamastu Sat Chid Ananda Ham!

In all conditions I am knowledge, bliss absolute!

Vijay (*Jerry*) Elarth teaches Science Fiction and Philosophy at Roosevelt High School in Seattle, Washington. His interest in Yoga is a result of the interest shown by his students for meditation and Hatha Yoga. Since completing the Integral Yoga Teachers Training course, he has found various Yoga practices — such as pranayama, relaxation techniques, and mind calming techniques — useful in the classroom. Vijay writes that he is "48 years old, the father of five children, and married to an absolutely wonderful nurse. I regret that I didn't have an interest in Yoga until I was in my middle years, but I'm trying to catch up."

This story was inspired by the great writer Isaac Bashevis Singer.





by Karuna and Mitra Smithson

YOGA AND FAMILY LIFE

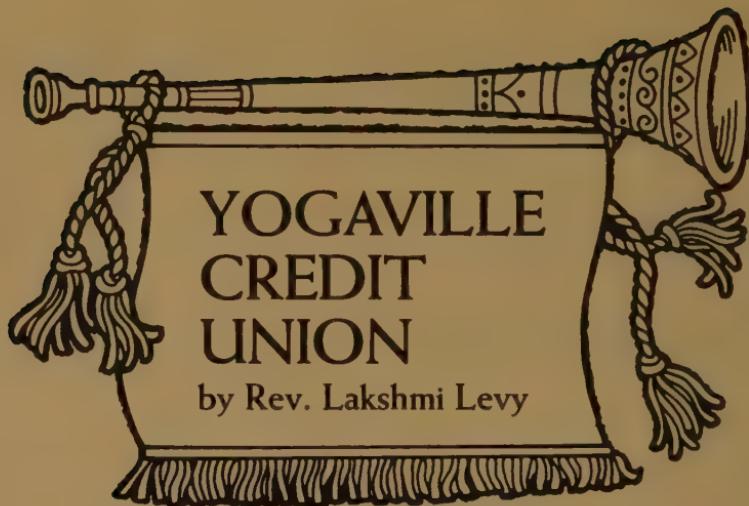
In February, the Colorado IYI held its first "Family Retreat." It was an experiment for us, but judging from the response we received it was a success!

Unfortunately, there are usually not the facilities or staff available to accommodate children on a retreat. Over the years many of our IYI members have started families, which excluded them from coming to a retreat. It was wonderful to see old, familiar faces again, and have our children spend a peaceful weekend together.

The children had a Hatha Yoga class each morning, and a loosely structured program of their own which included a little Karma Yoga, romping in the snowy mountains, and yogic stories. The adults followed a typical retreat format with satsangs, videotapes, and discussions focused on Yoga and family life. We called it a "quiet" retreat, as silence was not always possible. Part of the family experience was the frequent pitter-patter of little feet, and an occasional screech during satsang.

Swami Nischalananda Ma conveyed Sri Gurudev's message that the children do not belong to us, "They are God's children, and we are their caretakers." As parents we should be loving, strict, and firm. We ended the retreat with a special baby blessing for two of the newest members of our sangha — an appropriate end to a beautiful weekend, and a blessing for all of us!





Credit unions have a rich and successful history throughout Europe and the United States. The difference of note between banks and credit unions is that credit unions are owned and operated by their members on a one member/one vote system, regardless of size of deposit. The members of the board, supervisory committee (the "watchdog"), and the credit committee (who make the loans) are all strictly volunteers, with precise guidelines as to duties and responsibilities. All are answerable to the members at the annual meeting. At this time, elections are held, policies studied and progress reports made.

The Yogaville Federal Credit Union is one year old. Already we can be proud of the progress we've made together. Membership is open to people in all parts of the country. Our membership grows daily (125 members at present) with deposits of over \$70,000 and 20 loans made to date. Loans have been given to our members for cars, trailers, businesses and small construction. We are one of the rare credit unions to have paid any dividend at all in its first year of operation, yet we did so in our third

quarter. The fourth quarter dividend was at an annual rate of 5½%. This percentage will continue to rise as the level of deposits and number of loans go up.

The future looks bright for our Yogaville bank. As more and more people learn of our services and how competitive we can be, they've renegotiated their car loans or made original loans with us. We look to a day in the not-so-distant future when we can make mortgage loans, offer checking accounts and high interest certificates, IRA's and credit cards. In fact, any services a bank can offer are within our reach.

Ranjani Lewis is the treasurer of the Credit Union (and is the person to contact if you have inquiries). She spends many hours a week keeping the records fully up-to-date under the expert supervision of Maheswara Singer, a professional accountant who is the President of the Credit Union Board.

For the increasing number of householders who are making this area their home, the credit union has been a true Godsend.



DAY BY DAY WITH SRI GURUDEV

WASHINGTON, D.C.: Healthy Ego

But aren't yogis always trying to "destroy" the ego? Why would Sri Gurudev be speaking about a healthy ego? Actually the object of Yoga is not to destroy the ego but simply to bring it under control and to truly have a healthy ego — a fine tool which will work for you rather than control you. To use the ego rather than be its slave is a great part of the Yogic practices.

On the 13th of April, Sri Gurudev spoke to a filled auditorium at George Washington University in Washington D.C. on the topic "How to have a Healthy Ego."

"When you say, 'I fell down,' the 'I' continues to stand upright," Gurudev explained. "When you say, 'I feel a little shaky,' the 'I' is still solid and firm. The 'I' remains the same under all circumstances. That is the pure 'I'. That pure Self is eternal, unchanging." Gurudev spoke about how as we try to "decorate" that "I", by looking outside ourselves for happiness and fulfillment, by having selfish attachments. By doing that, we put a spot over the "I" and make it a little "i".

When we change the attitude of "mine" to an attitude of "Thine", Gurudev told the audience, we can have that healthy ego. It is the selfish attitude which makes the ego unhealthy. As an example of the right kind of attitude, he spoke about how a secretary refers to all the objects in his or her office as "mine". This is simply for the sake of convenience and easy communication. The secretary doesn't really believe that the equipment or even the office itself belongs to her; they belong to the employer or the company, and the secretary is using them — taking care of them in order to do a job. "In the same way," said Gurudev, "we are all sent to this world to some kind of job. We are all working in the Lord's office. You may use the term 'mine' but always remember that everything is really God's. When the job is finished, you will leave this 'office' behind and go on to another job."

Among the signs of a healthy ego, along with a lack of selfishness: "A healthy ego doesn't hurt anybody, doesn't discriminate against anyone, doesn't cause wars...if we can retain that understanding of the Divine nature in everyone and everything, we will have a healthy ego...All problems are caused by forgetting the underlying spiritual unity and concentrating on the superficial differences...Only a healthy ego can project that kind of all-encompassing love ...What makes a healthy ego? A selfless life. Don't expect anything in return for your actions. Simply give and give. A sick ego will always be thinking, 'What can I get in return?' The healthy ego will give with a pure heart. If you can maintain that kind of purity, you can't ever shut God out of your heart; He will rush in."

All Beings

On the theme of universal love, Sri Gurudev spoke about loving all beings. "Love your neighbor as yourself — even if your neighbor is a buffalo, a plant, a fish." He said that people who are campaigning to save endangered species and protect suffering animals are doing very fine and much needed work. "But," he explained, "they are limiting their vision if they don't include love and protection for all creatures. Are the people who express concern about whales being killed and animals being used in experiments all vegetarians? There is no doubt that they are performing a great service, but they should increase their understanding. In what way is a cow different from a whale? The cow also suffers when it is slaughtered."

Speaking in Washington, Gurudev couldn't resist saying something about politics. "Once someone becomes President, he or she should forget about belonging to one party — not a "Republican" president, or a "Democratic" President, but an American President. Our officials should think of serving all the people...If our politicians could function that way, how happy

the country would be!...Eventually, they should expand even more to think of benefitting the whole world."

Inspiring Hearts

The next evening, the 14th of April, Sri Gurudev joined over 70 people in the largest East Coast LOTUS Benefit so far. Though the event was in Washington, many attended from New York and Virginia.

After a delicious vegetarian Italian meal, attention turned to the stage at the far end of the room. Bala Otto, who at age 13 has been studying the classical Indian dance of Bharata Natyam, thrilled everyone with her poise and skill in two beautiful spiritual dance numbers. As if that thrill weren't enough, everyone was treated to a performance of "Bhagavan's Celestial Magic." Led by the Reverends Bhagavan and Brahma Antle, the professional magic troupe dazzled the audience with their illusions and their beautiful animals — including two Siberian tigers.

Following a raffle, ably emceed by Ganesh MacIsaac, Sri Gurudev spoke. He praised Jnanam MacIsaac, the Washington IYI

Executive Secretary, for organizing such a wonderful LOTUS benefit and talked about how LOTUS has "really captured the hearts of people all over the world. It seems to be what people are looking for now." In speaking of the purpose of LOTUS, Gurudev said, "Through religious unity, we are trying to bring an understanding of the spiritual unity in all beings — not just human beings. All beings are brothers and sisters. Actually we shouldn't even say 'brothers and sisters' because there is no gender in Spirit. We are all one in Spirit."

"This idea is an age-old one," Gurudev remarked. "For thousands of years this was proclaimed in the Hindu teachings: Truth is One, Paths are many.' It shows us that even in those days there were divisions because of superficial differences. LOTUS is unique in the world right now, Gurudev said. 'There have been many meetings and many symbols for ecumenism around the world. There are even churches where *some* of the religions are honored under one roof. But this is the only place which represents *all* religions under one roof... Now there are other people (in Australia and India) who want to build a LOTUS."



Saraswati Steinberg and Suguna Engle enjoy a visit from the guest of honor at the Washington, D.C. LOTUS Dinner.



Representatives for each religion took part in the opening ceremony for the LOTUS Reception Building's dedication.

Many more LOTUSES are going to blossom but you can all be proud of participating in the first LOTUS. You are benefitting the whole world. Because it is not to proclaim the glory of one person or one community that we are building LOTUS; it's for all people... The scriptures say that if a person makes a decision not to kill or eat what is killed, all the animals will be his or her friend. It's as if there is a network among all the animals so that they recognize a true friend. In the same way, the news of your contribution and dedication toward the understanding of spiritual unity will spread through all the universe and all beings will thank you."

BUCKINGHAM, VA: Set Aside Differences

Shortly after Sri Gurudev's return from India, he gave Satsang at the Virginia Ashram. The Reverend Krishna Koch was visiting from Ontos Yogaville in Australia, and the program began with Krishna's inspiring report of the growth of the Satchidananda Ashrams (there is a new one in Melbourne) and IYI's throughout that continent.

Sri Gurudev's talk centered on commun-

ity living. Of course we are all individuals and part of the reason we are here is to learn to appreciate that diversity. The main reason we are here, though, is to work toward a common goal, to work together and live together in harmony.

"This is not an easy thing to do," Sri Gurudev told us. "In fact, it is a big challenge. That is what makes it such a great accomplishment." Still, we can have this harmony right now by setting aside our differences of opinion to have real teamwork. Expressing one's opinion is fine, he explained, but sometimes it's necessary to let go of that individual opinion and join with others in order to get a particular job done.

Gurudev's timely advice (with so much building going on at Yogaville) seemed to be universal — applicable in other communities, organizations, and even governments.

Offices Open

Fruits of the work at Yogaville are manifesting daily, and one of the most recent ripe fruits was the new Yogaville Office Building. This building now houses the Ashram administrative offices, the Credit

Union, LOTUS coordination, Publications, Distribution, Archives, Office of Sri Gurudev coordination, and a darkroom.

Sri Gurudev cut the ribbon across the front door of the office building, officially opening the place for business. He walked on through the door and attended the puja and opening remarks by several senior disciples. Sri Gurudev said that he was proud of everyone for working so well and with such dedication to make this and other buildings become available. He gave his blessings to all the Karma Yoga which will be carried out within those walls.

LOTUS Opens Wider

It was one of those wonderful ecumenical times — the Jewish holy days of Passover were being observed at the same time that the Christian holy days which culminate with Easter were taking place. At the Ashram, of course, we honor both occasions. This was the perfect time for the dedication of the LOTUS reception buildings.

On the 21st of April, after Satsang, a large crowd of people reassembled at the LOTUS site. There are two LOTUS recep-

tion buildings, and the group gathered in the large open room which will serve as a display and information area. A lovely altar had been set up, and symbols of all the religions were displayed on the light blue walls. Swami Arulananda Ma, LOTUS coordinator, performed the opening puja. One after the other, a celebrant representing one of the religions came forth to light a candle from the main Light and give a quote on the Light from that particular religion.

With all the candles glowing brightly, several people spoke about the significance of LOTUS in their lives and in the world. Mitra and the Reverend Bhagavan Metro, of New Age Builders, spoke about the privilege of helping to build part of LOTUS. Vishwanath Watson, one of the architects who has been instrumental in planning LOTUS, commented that he had never seen such a solidly constructed structure and that the LOTUS should last for hundreds of years.

Sri Gurudev praised the fine work and dedication which continues to be given toward the growth of the LOTUS. He said



The LOTUS reception building was filled with people listening to Sri Gurudev.

that originally we had planned to have all the work on LOTUS done by members of our own community, but that proved too much for our capacity at this time. We are fortunate to have such fine people as Construction Foreman Lewis Thompson and his crew taking care of the building of the LOTUS. People from all over the world are contributing in one way or another toward this goal.

It was getting quite late, but no one felt like leaving. There was a wonderful feeling in the room — a feeling of witnessing a great historic moment, a feeling of being part of Sri Gurudev's vision manifesting in Buckingham, Virginia.

To bring a perfect ending to the program there was one more treat — the beginning of *akanda japa* (continuous mantra repetition) at the LOTUS. Eventually there will be chanting at the LOTUS every hour, every day. For now, however, there is

chanting for 24 hours once a week. Overlapping shifts of one or more people will keep the mantram going constantly during that period.

Sri Gurudev began chanting the mantram, and everyone followed his lead. The whole room was filled with the beautiful sound. After quite some time, as if by magic, Sri Gurudev's voice became the voices of Bala Otto and her mother Swami Bhaktananda Ma taking over the leading of the chanting. Sri Gurudev slipped softly from the room. Many people stayed to continue chanting. Others quietly left. The next day everyone reported feeling deeply moved and inspired, and quite a few meditated until the early hours of the next morning. Indeed, the roots of LOTUS are getting stronger.

—Swami Prakashananda Ma

JUNIOR HIGH SCHOOL

The Yogaville Vidyalayam (the Yogaville school) now has students of Junior High School age (11-13). If we had a few more students, a program for this group could begin as early as Fall of 1984. If you know a child in this age group that might be interested, please contact:

Yogaville Vidyalayam
Route 1, Box 172
Buckingham, VA 23921
ATTN: Jr. High Program

We are also interested in hearing from skilled teachers who would be interested in serving with this age group. For applications, please write the above address —
ATTN: Teacher Applications.

Yogaville Vidyalayam incorporates all aspects of Integral Yoga into the curriculum of regular studies. The current school serves children ages 5-10. The Fall preschool program will be available for children ages 2-5 years.

"Only a selfless ego
can project all-encompassing love."

-Sri Gurudev

SURREY INTERNATIONAL

Importers/Distributors
Children's Illustrated Books,
Baidynath Ayurvedic Products
Lyndhurst, New Jersey



"All the answers are within you.

There is no need
to look somewhere else
for this experience."

-Sri Gurudev

INTEGRAL YOGA
NATURAL FOODS
250 West 14th Street
New York City 10011

"All philosophy gets summed up
by the word 'knowing'.

You don't have to do anything;
just know."

-Sri Gurudev

CENTRAL VIRGINIA

COIN EXCHANGE
316 East Main Street
Charlottesville, VA

"You should be
the master at all times
and of all situations."

-Sri Gurudev

SERVICEMASTER OF FARMVILLE,

Professional Cleaning,
Farmville, Virginia



"The pure Self is eternal, unchangin

-Sri Gurudev

HERRSCHE CHIROPRACTIC Ram and Daya Herrsche, D.C.

LIGHT OF LOTUS GLASSWORKS, Stained Glass Work, Dillwyn, Virginia

SOLSTICE, Handcrafted Jewelry and Gifts, Seattle, Washington

DEVDASS D. KARMARKAR, M.D., P.O. Box 8, Scottsville, Virginia

The INTEGRAL YOGA INSTITUTES of New York City,

Montreal, Detroit, and San Francisco

BLUE MOUNTAIN TRADING CO., 923 H Preston Ave.,

Charlottesville, Virginia



"Love your neighbor as yourself —
even if your neighbor is
a buffalo, a plant, a fish."

-Sri Gurudev

FEATHER RIVER COMPANY
Natural Cosmetics, Body Care,
Herbs, Ginseng
500 C Street
Pt. Reyes, California 94956



"When we change
the attitude of 'mine'
to an attitude of 'Thine',
we have a healthy ego."

-Sri Gurudev

CLEAR LIGHT SPROUTS
New York City

"We are all working
in the Lord's office.
You may use the term 'mine'
but always remember
that everything is really God's."
-Sri Gurudev

UNIVERSAL COMPUTERS

Sales and Service of
Apple Computers
Ivy Square,
Charlottesville, VA 22903
1710 Fern Street,
Alexandria, VA 22302
2355G Hunters Wood Plaza,
Reston, VA 22901

Special thanks
to our sponsors...

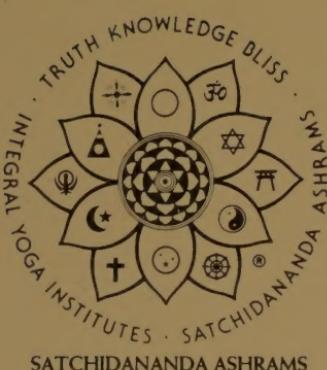


"Use the labels
and tools around you,
but don't identify with them."

-Sri Gurudev

GO PAL BICYCLE SHOP
Charlottesville, VA
SILVER BIKE SHOP
Putnam, CT.





SATCHIDANANDA ASHRAMS

VIRGINIA: Route 1, Box 172, Buckingham 23921	(804) 969-4801
CONNECTICUT: P.O. Box 108, Pomfret Center 06259	(203) 974-1008
SRI LANKA: Satchidananda Thapovanam, Tekawatte, Tennekumbura, Kandy	OP-22392
AUSTRALIA: Ontos Yogaville, c/o Sunrise Farm, Buchan, Victoria 3885	(051) 550-215

INTEGRAL YOGA® INSTITUTES* AND TEACHING CENTERS

CALIFORNIA

P.O. Box 5892, Santa Barbara*93108	(805) 969-7233
770 Dolores St., San Francisco*94110	(415) 824-9600
853 20th Street, Santa Monica 90403	(213) 829-0770

COLORADO

370 Buckeye Dr., Colorado Springs 80919	(303) 594-9119
844 Downing St., Denver*80218	(303) 831-8495

CONNECTICUT

7 May Street, Apt. 505, Hartford 06105	(203) 241-0616
----------------------------------------------	----------------

FLORIDA

326 Oakland Ave., Indialantic 32903	(305) 725-0578
-------------------------------------------	----------------

HAWAII

P.O. Box 669, Captain Cook 96704	(808) 732-1733
P.O. Box 10611, Honolulu 96816	(312) 465-6145

ILLINOIS

6908 N. Ashland, Chicago 60626	(312) 465-6145
--------------------------------------	----------------

MASSACHUSETTS

228 Beacon St., Boston 02116	(617) 536-0444
288 Belmont St., Fall River 02720	(617) 673-9535

MICHIGAN 16535 Livernois Ave., Detroit*48221	(313) 862-5477
----------------------------------------------------	----------------

NEW JERSEY 5 Clark St., Garfield*07026	(201) 546-9666
106 Hamilton St., New Brunswick*08901	(201) 246-0909

NEW YORK 227 West 13th St., New York*10011	(212) 929-0585
500 West End Ave., New York 10024	(212) 874-7500

OHIO 1085 Bryden Rd., Columbus 43205	(614) 252-0827
--------------------------------------------	----------------

TENNESSEE

1300 Buffalo St., #A, Johnson City 37601	(615) 929-0339
------------------------------------------------	----------------

TEXAS

4325 Ocean Dr., Corpus Christi 78412	(817) 624-9585
4307 N. Westberry, San Antonio*78228	(512) 434-1738

VIRGINIA

1533 Rugby Ave., Charlottesville, VA 22901	(804) 971-9993
719 West 33rd Street, Richmond 23225	(804) 232-3368

WASHINGTON, DC P.O. Box 23530, Washington, DC*20024	(703) 931-7333
-----------------------------------------------------------	----------------

WASHINGTON (State) 127 NE 59th Street, Seattle 98105	(206) 522-1909
------------------------------------------------------------	----------------

AUSTRALIA

3 Napier St., Essendon, Victoria*3040	(03) 370-1256
3A Alfred St., Norwood, Adelaide*5067	(08) 318-993

BELGIUM 11 Ave des Lauriers Cerises, B 1950 Kraainem, Brussels	
----------------------------------------------------------------------	--

BERMUDA Dunscombe Rd., South Shore, Warwick	
---------------------------------------------------	--

CANADA 5425 ave du Parc, Montreal, Quebec*H2V 4G9	(514) 279-8931
2300 S. Millway, #418, Mississauga, Ontario L5L 2P5	(416) 820-6872

FRANCE 3 Place Cathedrale, Toulon 83000	
-----------------------------------------------	--

INDIA 73-A Race Course Rd., Coimbatore 641 018, Tamil Nadu	
------------------------------------------------------------------	--

Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

Japa Yoga The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

Hatha Yoga Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

Karma Yoga The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "A body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

Swami Satyananda
—
S.